

SEVEN
EXERCISES
OR
MEDITATIONS
By which a MAN
May be, in a short time,
Established
In the FEAR of
GOD,
And in a Good and Holy
LIFE. *R*

By *Lewis Blosius*, Abbot
Of the Holy Order of St.
Benedict.

With other Choice Col-
lections out of the same
Author.

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THE PREFACE.

IF thou wouldst be confirmed in the Fear of God, and be established in a Good and holy Life, thou must fall upon the following Meditations with an humble and constant Mind, and accomplish them in order, although thy Nature seem to have some Repugnancy; which also thou must not lightly or negligently run over, but must ruminate them with leisure and diligence,

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ligence, and apply thy whole Soul, and inward endeavours to them, diligently examining and discussing every particular point, and imprinting it deeply in thy Mind.

And indeed thou must stay in every Meditation at least three dayes; and every day (if it may con-

* Or 2 or 3 conveniently be half hours, according to thy must employ* leasure & Devotion. done) thou

Hours, or rather more, in the Exercise of Meditation; leaving in the mean time other private and voluntary Exercises.

Besides, throughout the whole

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whole day, whether thou walkest or sittest still, (unless when thou oughtest to think of other things) thou must strive to have in thy memory, and to revolve in thy mind those things, which belong to the Meditation of that Day.

It is not necessary nor expedient, that in every hour deputed to the Exercise of Meditation, thou shouldst dispatch more Divisions, but it shall suffice to take one Division, or two or three points to Meditate on.

When thou shalt have ended the Meditations after that manner, thou must repeat them again, persist-

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ing in every one of them at least two dayes, which repetition being compleated, thou must still continue these Exercises for two Months, or longer; but then thou mayest assume the first Meditation on Mondays; the second on Tuesdays; the third on Wednesdays; the fourth on Thursdays; the fifth on Fridays; the sixth on Saturdays; the seventh on Sundays: Afterwards thou must diligently exercise thy self in the Life and Passion of CHRIST, according to thy Devotion.

Throughout thy whole life thou must retain pious
and

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and congruous Exercises, which may nourish in thee thy good purpose, and true Devotion. But thou must take heed, lest at any time thou preferr these thy Exercises before Obedience, or Fraternal Charity, or the Divine Will. For it is necessary that even in these thou learn to deny thy self.

If, in this Spiritual Study thou shalt feel thy self hard and dry, and shalt suffer grievous irksomes of Mind, thou must not, for that, leave off thy profitable and wholsom Exercise, but must humbly, to the Honor of God, do what is in thy power. Per-

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haps thou wilt often think thus with thy self: Why do I afflict my Spirit in these things, when I might much better, and more to my delight, be conversant in others: But neglecting such kind of thoughts, thou oughtest to persevere in what thou hast begun, and to believe that it is most acceptable to God, that thou shou'dst be employed in them.

If God shall give thee the grace of Devotion and Tears, thou must not for this take complacence in thy self, nor esteem thy self to be any thing, nor despise others; but must alwayes contain thy self

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in holy Fear, and humility of Heart, judging thy self unworthy of all the gifts of God.

Thou mayest in thy Exercise, by speaking to thy Soul, stir up thy self: As if thou shouldst say; O my Soul! Let us watch, and consider attentively, &c. Thou must also convert thy self sometimes to our Lord God, sometimes to the Blessed Virgin Mary, the Mother of GOD, sometimes to other Citizens of Heaven, and ask those things which make for thy souls health.

But that thou mayest reap plentiful fruit out of these Exercises, thou must

A 5 dili-

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diligently abstain from immoderate joy, from dissolution of heart, and from inordinate and vain laughter. For such things dissipate and extinguish inward recollection, compunction, and grace. Thou must shun also (as much as conveniently thou canst) much talking, and seek convenient solitude.

Whilst thou art Meditating, thou mayest kneel, sit, or stand; observing that posture of Body, by which thou shalt perceive thy self to be most helped. Thou must chuse a secret quiet place, and fit for such Exercises.

Before thou beginnest
thy

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thy Meditation, having made the sign of the Cross, thou shalt say this short Prayer: O most gracious Lord God, have mercy on me thy poor Creature calling upon thee; and grant that every intention, thought, and action of mine may be purely ordained to the observance and praise of thy divine Majesty, Amen.

The hour of Meditation being ended, Recite our Lord's Prayer, with the Angelical Salutation.

Medi-

D
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Meditation. I.

Of Sins.

Division I.

CONSIDER how
that thy
Soul was
made by
G O D, most noble and
most beautiful: But thou,
by living wickedly and
carelessly, hast most dis-
honourably defiled it,
and made it vile, for-
did, and abominable.
For the deformity of *sin*,
is greater than any visi-
ble deformity.

And

And indeed, so great is the enormity of mortal Sin (which deserves eternal damnation) that by right we ought to depress our selves for one, even the least such Sin, all the dayes of our life, to the very dust, even under the brute Beasts.

2. Thou wast made to this end, that thou shouldst exhibit observance and reverence to thy most high, most worthy, and most bountiful Creator, and that thou shouldst love and praise Him: but by sinning, thou hast averted thy self from Him, and
con-

converted thy self to the
love of vain and perish-
able Creatures, and so
hast made thy self un-
worthy of His favour;
but worthy of eternal
punishments.

Wherefore deserved-
ly thou shouldst strive
to bewail thy self, and
lament the evils by
which thou hast offended
thy Lord God, with in-
ward, or also with out-
ward tears.

3. Wherefore call to
mind, as well as thou
canst, in the bitterness
of thy Soul, all thy more
grievous Sins, which
thou hast committed
from thy child-hood, to
this

4 *Meditations.*

this very moment, by works, words, thoughts, and omissions, as if thou wert immediately to make an exact Confession of them to a *Priest*.

Yet notwithstanding, thou must not stay long upon the Sins of the flesh, which thou hast committed, lest such an imagination breed in thee some harmful delight.

Run over diligently year after year, or day after day, or time after time. Call to mind the places in which thou wast; the persons with whom thou livedst; and the state and office which thou hadst. Ponder how
often

often thou hast repeated
thy wicked wayes.

Make to thy self as
it were a little bundle
of all thy Sins, that, as
often as thou shalt un-
fold it, thou mayst ea-
sily see the Crimes and
Wickednesses of thy for-
mer Life; and mayest
therefore blush, be com-
punct, and humbled.

4. Exaggerate and ag-
gravate thy Sins, by
which thou, a despica-
ble and vile Man, hast
dishonoured and despised
the Creator of Heaven
and Earth, and Lord of
highest Majesty, and hast
done Him an infinite af-
front; and after a cer-
tain

tain manner hast Crucified CHRIST again : Who, notwithstanding, has alwayes most bountifully done thee good, and preserved thee.

Pondering well this thy pride, perverseness, and ingratitude ; humble, cast down, and put thy self beneath all the men in the world ; yea, beneath all Creatures, esteeming thy self the vilest of all, and unworthy, whom the earth should sustain ; but worthy, whom hell should swallow up, unless the Mercy of God hindered.

5. Ponder, how much
God

God detests and punishes Sins, so that by His terrible and just Judgment, He has damned eternally very many, for one single Mortal Sin; as is manifest in *Lucifer*, and in the Angels who consented to him.

It is manifest also, how much God was offended by one only Transgression, which our First Parents *Adam* and *Eve* committed.

Now, What ought to have been done with thee, who hast so often offended the most holy King of Glory? Deeply considering these things, accuse and judge thy self, lest

8 *Meditations.*

lest afterwards thou be judged by our Lord.

Admire greatly, that all the Elements, and all Creatures have not risen up against thee, to revenge upon thee the Injury of their Maker. Be astonished, that the Earth has not opened it self, to swallow thee up alive, and has not transmitted thee into Hell; how the holy Angels also have been able to endure thy iniquities.

6. Finally, grieving with thy very Soul, or desiring to have Grief, and eyeing attentively JESUS crucified, and His bloody Wounds, cry
out

out from thy heart, and say these, or such like words; Alas! O most pittiful Lord *Jesus Christ* my Creator, Redeemer, and Benefactor, I most unhappy, have so and so offended Thee, and contemned Thee; those and those Iniquities I have so often repeated; I have been so disobedient and ungrateful unto thee. But pardon me, I beseech thee, for thy immense Goodness and Charity, with which thou didst sustain for me thy most bitter Passion.

When thou shalt with humility have said these or such like words, by
no

no means despair, but
 resuming a full and a-
 morous Confidence in
 God, purpose firmly,
 by his Grace, to mend
 thy self, and to avoid,
 as much as shall be in
 thy power, all Sins, not
 only Mortal, but also
 Venial, and the least.

Meditation. II.

Of Death.

Divi- **T**O think on
sion 1. *Death* before-
 hand, and diligently to
 prepare ones self for it,
 is true wisdom. And
 thou

thou shalt be happy, if
alwayes, and every where
expecting the Hour of
Death; thou shalt so
watch, as thou permit-
test nothing to reside in
thy Conscience, which
might cause thee anxi-
ously to fear, although
thou wert just now to
dye.

It shall be well with
thee, if, considering how
vile thy Flesh shall be,
thou art not proud, nor
dost not follow Carnal
delights. For, How mi-
serable, I pray thee, is
thy Flesh in this Life!
How frail! how full of
Filthes, which continu-
ally flow with an intol-
erable

lerable stench through all the passages, although outwardly it appear fair and neat! So that thy Body at present may rightly be called a sack of dung, and all kind of filth; but shortly it shall be an abject, corrupted, and putrid Carcass, and Worms meat.

2. Think therefore that thou must shortly dye, yea, perhaps to day, and must go hence into another unknown region; and must leave here riches, glory, honours, pomps, pleasures, friends, vanities; and all other transitory and perishable things, which
thou

thou inordinatly lovest,
or in which thou art now
delighted.

And indeed every day,
every hour, and every
moment thou approach-
es near thy death, and
the last hour of thy life.
Therefore compose thy
self as if thou wert now
to dy. Think thy coun-
tenance to wax pale, thy
mouth to be contracted,
thy sight to be darkned,
thy breath to fail, and
the sweat of death to be
now present; which te-
stifies nature to be over-
come.

3. Think, I pray
thee, how great a trem-
bling and horror will
B then

then seize thee, and how much thou wilt grieve, if thou shalt be unprovided, because thou hast not vigorously mended thy self.

O how short will the time of thy life seem to thee? For it will appear like a dream, and a shadow: when thou shalt reflect that eternity is at hand, which shall never end.

Perhaps thou wilt desire one little hour to correct thy self, but it is uncertain whether thou shalt obtain it.

What will thy pride profit thee? what will it profit thee, if thou shalt
now

now have followed thy own will, and the vitious passions of thy mind.

O how sad wilt thou be, when thou shalt have lost thy precious time, or spent it unprofitably! How wilt thou be vexed that thou hast lived so wickedly, negligently & remissly! That thou wast so greedy to see, hear, and talk vain things! That thou hast not more manfully contemned the Allurements of thy Flesh and Senses, that thou hast been so slack to the mortification of thy self; and to follow true humility and charity, and to gather together all

spiritual good things!

Now therefore, whilst thou hast yet Time, amend thy self, and study to live better, and more holily.

4. Think, when thy Soul, galled with the sharp prickings of death, shall cease to see the light of this world, and shall begin with its inward eyes to behold the state of the other Life, and those things which before it would not believe: Cruel Beasts, and horrible troops of Devils will present themselves, by divers means endeavouring to ensnare thy same Soul, and expecting

specting it to make a prey of it, if it shall have departed here without true Repentance.

It is therefore good and healthful to Salvation, now to provide for ones self, to cut off bad and unprofitable desires; to leave vain and worldly things, and to convert ones self wholly to love and seek after Celestial and Eternal Goods.

5. Consider, how that thy Soul being gone out of thy Body, it shall immediately be presented before the Tribunal of a Terrible Judge, who cannot judge thee other-

spiritual good things!

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5. Consider, how that thy Soul being gone out of thy Body, it shall immediately be presented before the Tribunal of a Terrible Judge, who cannot judge thee other-

wise than thy works deserve, seeing that He is the Supreme and immutable Justice.

In this particular Judgment thou must render a most exact Account of thy whole Life, of all thy Time spent unprofitably, of all thy Bad Works, of all the Good thou hast omitted, of all thy Idle Words, and of all thy Thoughts and inordinate Affections.

The Devils shall propose all thy sins, and all thy negligences, which have not been blotted out by Repentance.

Finally, a Sentence shall be pronounced by
the

the Just Judge, concerning thy Soul, which shall never be recalled for all eternity: For, where the Tree shall fall, whether towards the *South*, or towards the *North*, there it shall for ever remain; and shall belong either to eternal Salvation or Damnation.

6. It is profitable for thee often to think on these things, that thou may'st with diligence Correct thy Life, and make thy Peace with God, before that thou shalt be called hence. This thou wilt do, if thou be'st wise.

For our Lord God is very merciful, and re-

ceives most courteously
all those who timely re-
turn unto Him by true
Repentance: Because He
wills not the death of a
sinner, but rather that
the sinner should be Con-
verted and Live. *Ezek.*
c. 18. & 33.

Meditation. III.

*Of the Universal and
Last Judgment.*

Divi- **N**othing can
sion 1. be imagined
more dreadful, than that
strict and terrible Judg-
ment, by which God will
judge

judge all men in the Last Day.

Very terrible Signs shall go before this Universal Judgment, to wit, a stupendious violence of Winds, tumultuous Rinsings of the Sea, unusual Workings of its Waves, vast Earth-quakes, Fallings of Buildings, knocking together of Mountains, breaking of Rocks, claps of Thunder, obscuration of the Sun, Moon, and Stars; sad roaring and bellowing of Beasts, miserable withering of Men for fear, &c.

The *Day of Judgment* being now at hand, the
B 5 world

world shall be set on Fire
by the Divine Power, and
so the Fire shall destroy
and consume all brute
Animals, and all Men
which it shall find A-
live.

But the Supreme
Judge will come in His
Majesty, and with intol-
erable Anger. That
dreadful Judg shall come
in the Clouds of Hea-
ven, with the Elders of
the People, and with
thousands of Angels, with
the whole Celestial Host.

Deservedly therefore
the Prophet *Sophonias*,
Sophon. i. considering that
great and bitter
Day of our Lord, sayes,
That

That Day is a Day of Anger, a Day of Tribulation and Straits, a Day of Calamity and Misery, a Day of Darkness and Gloominess, a Day of Clouds and Tempestuousness, a Day of a Trumpet and Noise.

And blessed Hierom, sayes, *Whether I eat or drink, or whatsoever else I do, the Noise of that dreadful Trumpet always sounds in the ears of my mind, Arise ye dead, come to Judgment.*

2. Then all Men in a moment, having received their Bodies shall Rise again, and our Lord shall come down to Judge them. And

And the Elect indeed
agile, beautiful, strong,
splendid, rejoicing, and
secure, shall meet the
Judge; and being Raised
from the Earth, shall
stand in the Air on his
right hand: But the Re-
probate shall stand upon
the Earth, heavier than
Lead, infirm, deformed,
stinking, vile, obscure,
and miserably trembling,
and shall be on his left
hand.

O! what horrid and
unimaginable straits shall
they sustain! With how
unutterable a Terror and
Fear shall they be struc-
ken, when they shall see
above them, an Angry
and

and an Inflexible Judge,
beneath them the Pit of
Hell open, and gaping
for them; about them
the World on Fire, be-
side them a multitude of
Devils Accusing them,
within them a guilty and
gnawing Conscience.

All their Sins, and all
the Secrets of their Hearts
shall be manifest as well
to Men as Angels.

The Wicked shall seek
to turn away their Face
from the angry Counte-
nance of the Judge, but
shall not be able.

Who also beholding
the glory of the Just,
Shall be troubled with a
horrid fear, and sighing
for

for anguish of Spirit, shall say, These are they whom sometimes we had in derision, we fools deemed their Life a madness, and their End without honour. Lo how they are reckoned amongst the Sons of God, and their Lot is amongst the Saints. Wisd. 5.

3. Christ our Lord will show to all his Wounds shining with an ineffable Comeliness, which truly shall bring to the Just a most sweet consolation, but to the Wicked a dreadful confusion.

Christ himself shall then terribly reproach to all the Reprobate and Ungrateful, the benefits of his
his

his Incarnation and Passion: And they, with unconceivable grief shall acknowledge Him, whom they chose rather to slight and despise, than to fear and worship.

4. No Evil shall then remain undiscussed or unrevenged; but a strict Examen shall be made of all thy works, words, thoughts, and affections.

The Justice of the Judge is not less than his Mercy; both is infinite. Wherefore thou must render an account of all the time granted to thee, of spiritual Gifts neglected, of temporal Goods

Goods ill expended, of Meat, Drink, and Alms, unworthily consumed.

Thou shalt render an Account, not only for thy self, but also for those, to whom thou hast at any time set a bad example, and hast given an occasion of doing ill.

As also, for all Sinners and Pagans, perhaps a grievous account shall be exacted of thee, for that thou hast not faithfully prayed for their Conversion.

But chiefly thou shalt give an account for those who were specially committed to thy care.

Innumerable sins, which
thou

thou dost not take notice of, nor acknowledge, shall then break out against thee, as it were out of ambush, and shall be objected unto thee. The least thoughts, and very minute words, which thou slighted, and reputed as nothing, shall then be discussed. Hence the *Psalmist* prays, *From my hidden faults cleanse me O Lord.* Psal. 18.

Attend now that most hard and irrevocable Sentence of the just and angry Judge. For when he shall have said to those who shall be on his right hand, *Come ye blessed of my Father, &c.* He shall
say

say to those who shall be on his left hand, *Go ye cursed into eternal fire.* O sharp word! O word full of all horror and bitterness!

This Sentence of eternal Damnation being pronounced, immediately the Earth, with a terrible crack, shall swallow up the wicked; and that fire, with which the world shall burn, involving them with darkness, and with all the filth and stench of the whole world, shall thrust them down into Hell, there to be for ever tormented.

But these falling down into the depth of Hell,
the

the Elect shall go up gloriously into Heaven, the same Reprobate beholding that very thing, and, to their greater Calamity and Misery, never forgetting it.

O Despisers of the Law of God! think seriously, I beseech you, how sharp it will be, to be in this manner separated from the society of God, and the B. Virgin *Mary*, and all the Citizens of Heaven!

When Hell shall have received the wicked damned Wretches, it shall be shut, and stopped at the top like a pot, and no Devil or Man shall ever

ever come forth thence.

6. Thou therefore, that thou mayst be able to avoid this unexpressible misery, confusion, horror, and strait, whilst the time of Mercy lasts, study to appease God, and to please Him.

Bewail, and humbly, and sincerely confess thy Sins. Do not hide now from the Vicar of Christ, the Priest, what thou desirest should be hidden in that dreadful Judgment.

Correct thy Life with all thy forces. *Depart from evil, and do good.* Psal. 36. Spend thy time profitably: Fly vain and foolish

ish joyes: Mortify, as much as thou canst, the vicious Passions and Affections of thy Mind.

Now wisely fear, that thou mayst be then happily secure.

Meditation. IV.

Of the Pains of Hell.

Division 1. **A**S the Happiness of the Saints in Heaven is unutterable, so the Calamity of the Reprobate in Hell, is ineffable and incomprehensible.

Do thou now imagin
a

a place under ground,
and a horrible Gulf: Be-
hold a vast Furnace, all
on Fire with Sulphur
and Pitch, terribly bur-
ning, dark, smoking,
stinking; full of men and
devils.

There is everlasting
Horror, and never end-
ing Despair; there's
Gnashing of Teeth, and
great Howling, and per-
petual Blaspheming; there
the Damned, for the
sharpness of their Pains,
bite their Tongues, and
Curse the King of Hea-
ven.

2. Consider that there
is such Fire and Heat,
and such Cold, as all
fire

fire and heat, and all cold of this world, in comparison of that Heat and Cold, is nothing. There they are forced to pass from intolerable Heat, to intolerable Cold. There they are most cruelly boyled and roasted.

They feel most bitter Torments in every Sense, and in every Member: Their Sight continually beholds dreadful & horrid Faces of Devils. Their Hearing continually perceives the Lamentations & sad Cryes of those, who continually cry out, *Wo, wo, wo!* *Why were we created*

ted and made? Cursed be God who made us. This is the sad Song which is there continually sung.

Imagin there to be Vessels full of all filthiness, to wit, Toads, Snakes, putrid Flesh of dead Carcasses, and the filth and dung of Jaques's mix'd together: And the Wicked to be drowned over head and ears in those Vessels, and against their will to smell, touch, eat, and drink that stinking Mixture. Thou canst imagin nothing so abominable and grievous, but there are there things more abominable & grievous.

There

There every one is punished most in those Members, by which he has most sinned.

3. There the Devils insult over those whom they torment, and whom they have, and shall for ever have for their companions, saying, *Where are now your Riches, where your Honour, where your Glory, where your Pleasure, where your Delights, where your Vanities?*

Who is so hard and mad, as not to conceive a profitable Fear from the consideration of these things? And, as not to amend his wicked and negligent Life?

C

Assu-

Assuredly whatsoever can torment, whatsoever can cause horror and abomination, shall for ever be seen, heard, and felt in Hell.

4. Consider moreover the inward punishment of the damned; for they shall be for all eternity deprived of the sight of God. They shall never see that blessed City, the celestial *Jerusalem*.

God has cast them away, and they are delivered to everlasting oblivion; nor will He ever have mercy on them, *Rom. 1.* For they are vessels of wrath, in which the rigor and the severity

rity of the Divine Justice is manifested.

The Worm of their Conscience shall never dye, but shall without ceasing gnaw and accuse them, for that for so short a joy, and so momentary a pleasure, they have lost eternal Happiness, and found everlasting Punishments.

O Ponder ! ponder diligently this Eternity of Pains. After a thousand thousands of Years their End shall be no nearer, because they shall never end ; but in Hell there shall be a perpetual presence of all Evils, and a perpetual absence of all Comfort. C 2 5. Lo

5. Lo such a Calamity is the Reward of those who fear not God, and continue in their Sins without true Repentance, until their Departure out of this Life. For there being in Mortal Sin an infinite enormity, by reason of the contempt of the immense God: Such a Sin (if it be not blotted out by Repentance) shall be punished with endless Pain.

But thou who art yet in the time of Grace, leaving thy Vices and Vanities, without delay return to the Lord thy God, and He will receive thee, cleanse and heal thee.

thee. Fear Him, serve Him, love Him with all thy heart. For so thou shalt escape those Torments, which never are ended, never *Intermitted*, never diminished.

6. If thou art entred into Religion, thou must with all thy might tend to perfection, thou must lead an humble, pure, and signally Holy Life. But if thou hast a secular Heart and Religion, and livest negligently, and shall end thy life in such negligence, thou shalt be thrust down into Hell; or certainly shalt endure such sharp, horrid, and long pains in Purgatory,

as if thou couldest now
foresee them, thou
wouldest dye for fear
and horror of them.

Wherefore now, if
thou beest wise, thou
wilt take diligent care
for the salvation of thy
Soul.

Meditation. V.

*Of the Life and Passion of
Christ.*

Divi- **T**He sin of the
sion 1. world could
not have been taken a-
way, unless the Creator
of the world assuming
human

human flesh, had abolished it with his own blood.

Ponder therefore, how our Lord Jesus, the Son of the living God, the most high God, *for the excessive love, with which he loved us*, would be conceived by the holy Ghost, and be made man in the womb of the B. Virgin *Mary*: that thou loaded with thine Iniquities mightest not descend down into Hell.

Thy God was made thy Brother. He was born a tender little Infant, in a poor Stable. He was wrapped in vile clouts. He was laid in the Crib of Beasts. He

lay upon hay and straw.
He was suckled by the
breasts of a very poor
Mother.

He was Circumcised
the eighth day, from his
Nativity, and shed his
Blood.

Then he fled into Æ-
gypt.

And so in his sacred
Infancy, and Childhood,
he sustained very many
necessities, and grievan-
ces, with *Mary* and *Jo-
seph*.

2. The sweet Jesus
when he was about thir-
ty years old, humbly re-
ceived Baptism from his
servant *John*.

He fasted, was temp-
ted,

ed, watched, preached,
was wearied with jour-
neys and labours.

He endured with a most
meek heart, three and
thirty years, hunger,
thirst, cold, heat, and
innumerable grievances,
and innumerable perse-
cutions; and at length
went to Hierusalem there
to dy for thee.

3. The sweet Jesus,
when upon his knees, he
had humbly washed the
feet of his Disciples, and
had wiped them with a
Towell, and had institu-
ted the Venerable Sacra-
ment of the Eucharist,
he went unto Mount Oli-
vet. O how grievous,

C 5 how

how unworthy, how sharp things did he suffer for thee.

For he the Lord of highest Majesty, would tremble and be sad even unto death. He would be bathed in a sweat of blood, by reason of the vehemency of the anguishes, with which he was oppressed.

He refused not to be kis't by the Traytor Judas, and as a Theif by wicked men, to be ignominiously apprehended, bound, led away, dragged, pushed, smitten.

4. The sweet Jesus, the Lord of Lords, vouchsafed

was fased to receive a cruel buffet from a servant of the high-Priest.

He vouchsafed to be unjustly condemned, to be defiled with spittle, to be beaten with blows and buffets, to be reproachfully blinded, mocked, and scoffed.

The most meek Lamb, did not in the mean while complain, nor turn away his face, from those who spat on him: but teaching us patience, and exhibiting himself a pattern of patience, he was dumb *and opened not his mouth.* Isa. 53. He endured with silence, revilings, contumelies, disgraces, and many injuries. 5. Be-

5. Behold, sweet Jesus, the Holy of Holies, bespatred with spittle, and bound, is lead to *Pilate*, and before him falsely accused, but he humbly holds his peace.

He is sent by *Pilate* to *Herod*, and is despised by *Herod*, and clothed in a white and ridiculous coat, as a fool, and so is sent back to *Pilate*.

He is stripped in the Pretors Hall, and inhumanely tyed to a Pillar, and most cruelly torn with whippes. His Virginal and delicate flesh was all deformed with bruises and wounds, and
out

out of it ran on all sides down upon the earth rivolets of his precious blood.

O what, and how sad a Spectacle was this! Truly he was wounded for our iniquities, he was bruised for our wickedness, and by his bruises we were healed. Isa. 53.

6. The sweet Jesus King of Kings, is Clothed in a Purple Cloak, to his greater reproach is Crowned with Thornes, and Wounded. Hence his Purple Blood flowed down plentifully upon his amiable face, and neck.

A reed is put in his hand, and he is scoffingly saluted and adored ; he is stricken with a reed, again he is spit upon, and buffeted.

He is exposed to be gazed upon by the people, with a Crown of Thorns upon his Head, and a Purple Vestment about his shoulders.

7. The Sweet Jesus, the Creator of Heaven and Earth, carries his own Cross upon his bruised and hurt shoulders.

He tastes upon mount Calvary wine mixed with myrrhe and gall.
Again

Again he is stripped,
and his wounds are re-
newed by the pulling off
of his Garments.

He is unmerciful stret-
ched out on the Cross,
and his delicate hands,
and undefiled feet are
transfixed with hard
Nailes, and the Joynts
of his most Holy Limbs
are miserably loosed.

Most Pure Blood
Flows abundantly out
of his sacred Wounds,
as out of so many Foun-
tains.

Go to, Ponder, and Me-
ditate profoundly these
things. Take notice of
the Bloody and saving
wounds of thy Redeem-
er,

er, Salute and Venerate them with a Devout Heart.

8. The Sweet Jesus endured most bitter Torments three Hours, Hanging on the Tree of the Cross betwixt two Thieves.

Lo, he is Mocked, and blasphemed ! but he prays for his blasphemers, he prays for his Crucifiers.

He deeply Compassionates his Sorrowful, and Afflicted Mother standing by, and Courteously speaks to her.

Burning with a most grievous Thirst, Vinegar is given him to Drink.

And

And forthwith bow-
ing his Venerable Head
he gives up the Ghost.
The good Pastor lays
down his life, for his
sheep. He who gives Life
to all things dyes for
thee.

Afterwards his Side
is opened with a Spear,
and thence Flows out
Blood and Water.

Last of all, his Imma-
culate Body being taken
down from the Cross,
is laid in a Tomb, and
buried.

9. Thou hast here a
Spiritual bundle of
Myrrhe. See thou lay
it diligently between the
breasts of thy Soul.

But

But whilst thou ponderest these things, behold with thy inward Eyes thy beloved Jesus Christ, not as a Pure Man, but Contemplate him as God and Man in all things, which he did and suffered.

Consider diligently his deep humility and patience, his inestimable bounty, and most Ardent Charity. Admire! be amazed, imitate, compassionate him, and return love for love as thou art able.

Adore, praise and glorifie him, and give him thanks.

Consider, I beseech thee,

thee, whether it be fitting, that the Son of the most high, the Supream King of Glory, enduring for thee a most vile Caitiff, so great Abjection and Ignominy, and so great labours and torments, thou in the mean time, as if thou wert secure, shouldst give thy self to sports, and jests, to vanities and delights; little or nothing thinking of him, and living negligently, nay, perhaps wickedly!

O! how ill at the last shall it go with those ungrateful and unhappy hearts, who little esteem so great bene-

benefits, such ensignes
of love, and care not
to ruminate the Passion
of Christ ! Far be it
from thee.

Meditation V I.

*Of the Imitation of
Christ.*

*Divi-
sion* I. **L**O, the Cruel,
base, and hor-
rible Prince of dark-
ness the Devil, says to
thee, hear and follow
me, be Proud : and
neglecting God do thy
own will, love the world,
and those things which
are in the world,
that thou maist be For-
mented with me in the
horrible

horrible punishments of hell.

On the contrary side, the Mild, Gracious, and Amiable King of Glory Christ, says to thee; Hear, and follow me; be humble, and despising the World, deny thy own proper will. Love God, and those things which are above, that thou maist rejoyce with me for ever in Heaven.

Here now enquire and weigh diligently with thy self, whether of the two thou oughtest to hear and follow. Assuredly, thy reason manifestly crys, and shews, that thou oughtest to follow the

the Lord Jesus, thy most
sweet Creator, Redeemer,
Lover, and Benefactor.

Which being so, do
thou without delay joyn
thy self to Christ, and
say from thy heart: O
Lord Jesus, I despising
the Devil, from hence-
forth purpose, thy grace
assisting me, to follow,
imitate, and love thee
my King.

2. Wherefore as Je-
sus Christ thy King, the
most high God, humbled
and emptied himself by
assuming human flesh, and
the form of a servant,
by being born of a poor
Virgin, by washing his
Disciples feet, by most
per-

perfectly obeying his Father and Men: so thou must purpose hereafter to humble thy self under all things for his love.

Thou must willingly submit thy self to all men; willingly serve all.

Willingly take the lowest place, seeing thou art not worthy that the earth should support thee, by reason of thy sins and ingratitude.

Thou must willingly perform vile and abject works, although thou shouldest therefore suffer some shame before men.

Thou must willingly & readily obey men in lawful and convenient things
not

not only thy superiours,
but also thy equalls, and
moreover thy Inferiours.

3. Also, as thy King
Christ was alwaies meek
and humble of heart, so
thou oughtest hereafter
to endeavour, that all
rough and vitious moti-
ons of Anger be extin-
guished in thee.

Thou must not be ob-
stinate in thy own sense,
nor adhere to thy own
proper Judgement: but
must wisely prefer the
judgement and will of o-
thers before thy own
judgement and will.

Thou must from thy
heart, repute thy self the
most unworthy of all
men,

men, and renounce all vain glory and self complacence, as much as thou canst: acknowledging thy self of thy self, to be nothing, to be able to do nothing, and to have nothing but sins and defects.

Thou must therefore never usurp to thy self any thing of Gods gifts, but must attribute all good things to God, and purely refer them to him.

Thou must chuse and love rather not to be known and little esteemed by men, than to be known or praised.

4. Also as thy King
D Christ

Christ abstained from all vanity, pomp, curiosity, and superfluity in meat, drink, clothing, and other necessities for his life ; yea and chose most abject poverty in his Nativity and Death : so also thou must purpose hereafter to use all things moderately, and to be content with simple meat and drink, and simple cloathing ; removing from thee whatsoever is vain, proud, or altogether superfluous.

5. Again, as thy King Christ did not follow sensual pleasures and the delights of the flesh, but even thirsting drunk Gall
and

and Vinegar, and adhered inordinately to nothing, and had most pleasing manners and behaviour: so thou must purpose hereafter, to reject all impure and sensual delights, and impure pleasures.

Thou must restrain all thy senses, thy sight, hearing, tast, and touching, and also thy tongue from all excess, vanity, and curiosity.

Thou must keep thy heart with all diligence, clean and free. Thou must not adhere by inordinate affection to any person, or to any perishable thing.

D 2

Thou

Thou must shun immoderate laughter, and all lightness of manners.

Thou must prudently decline noxious and superfluous conversations of worldly men, and occasions of sinning.

Thou must spend the remainder of thy life, profitably to the honor of God, and with Gods assistance, endeavour to live soberly, chastly, purely and piously.

6. Moreover, as thy King Christ endured unjust accusations of himself, revilings, persecutions, and pains inflicted on him, most humbly, most patiently, most gently

gently, and with a mind absolutely resigned: so thou hereafter must purpose, to endure patiently and gently reproof of thy self, injuries, reproaches, contempt, dolors, and all crosses for his love, taking all from his fatherly hand.

Thou must resign thy self wholly, as well as thou canst, to his most just judgement, and most acceptable good pleasure: Thou must I say, leave thy self absolutely to him, permitting him to do with thee, to send to thee, to take away from thee, whatsoever he will, and as he will. Thou

must renounce all thy own will.

Thou must believe thy self to be worthy of all Tribulation, and that no creature can so much afflict thee, as thou deservest to be afflicted, by reason of thy infinite iniquities.

Thou must not lightly complain, that any injury is done thee; nor say that thou sufferest any thing unjustly : because thou wilt alwaies suffer less, than thou hast deserved.

7. Lastly, as Christ thy King, loving all men, and desiring the Salvation of all, prayed even for his enemies, and makes his

his sun to rise upon the good and bad: so thou must purpose hereafter sincerely to love all men, none excepted, desire the Salvation of all, and out of charity exhibit thy self, faithful, gracious, and sweet to all, especially to thy enemies.

Thou must grieve, that so many Souls, stamped with the most Noble Image of God, do perish. Thou must compassionate the afflicted; Thou must despise no body, Judge no body, for rash judgments greatly hinder the grace of God.

8. Thou must diligent-

D 4 ly

ly ponder these things with thy self. Thou must consider attentively how true it is, when in the foregoing points, Christ is said to have done this or that.

Thou must wish from thy heart to be conformable to him, that the Disciple may be as his Master: and the most vile Servant must not be proud, the supream Emperor shewing humility in all things.

Thou must examine thy self diligently in the particulars, and see whether thou hast an absolute will to fulfil by work, with the Grace of God,
that

that which thou readeſt.
For thou oughteſt to be
ready to this, without
any tergiverſation.

If not withſtanding thy
nature repugning, thou
perceiveſt thy ſelf as yet
leſs ready, thou muſt
not therefore be too pu-
ſillanimous, but muſt do
what is in thy power,
and have a good will;
renounce vices, and re-
ſign thy ſelf as well as
thou canſt.

Thou muſt pray to
God that he would
ſtrengthen thee, and give
thee thoſe things, which
are neceſſary for thy ſal-
vation, and are pleaſing
to him.

If thou desire and endeavour thus to imitate thy King, thou shalt without doubt come to his Heavenly Pallace, and shalt obtain everlasting Life and Glory, with all the Saints.

Meditation 7.

Of the Glory of Heaven.

Divi- **T** Hou must i-
sion 1. magin that
Celestial Country, to be
as it were a most splen-
ded, glorious, and large
City, built of most pure
gold, and most pretious
jewells : Or,

Or, if thou hadst rather imagin it to be a most spacious Country, and adorned with all the beauty of grass, flowers, and trees, and filled with all fragrant sweetness and delight: where there is ever a most pleasant spring and delightful summer. Where there is pleasantness, rest, quiet, and peace surpassing all sense.

2. Thou wast created for the highest and infinite good, which is God. This good thou shalt have for the merit of the Incarnation and Passion of Christ, and shalt enjoy it for all eternity, if here
thou

thou shalt have worshipped God purely and holily in fear and love.

Consider, that this most pleasant good contains in it self, superabundantly all nobleness, pulchritude, comeliness, elegance, sweetness, delight, grace and perfection. This when thou shalt have obtained, thou shalt not be able to desire any thing more ; for thou shalt find most fully in God, whatsoever may be desired.

It is manifest therefore, that the Vision of God is most highly pleasant, and incomparably excells all delight imaginable.

nable. For if naturally thou willingly beholdest that which is beautiful, what, and how great joy will it be to thee, clearly to contemplate the divine Essence, which is the Fountain whence all beauty flows, and which is infinitely splendid, fair, comely, sweet, and delicious?

O what does he see, what does he hear, what does he smell, what does he taste, what does he feel, who is united to God in Heaven? Truly eye has not seen, nor ear heard, nor have the goods and joyes entred into the heart of mortal man, which

thou shalt have worshipped God purely and holily in fear and love.

Consider, that this most pleasant good contains in it self, superabundantly all nobleness, pulchritude, comeliness, elegance, sweetness, delight, grace and perfection. This when thou shalt have obtained, thou shalt not be able to desire any thing more ; for thou shalt find most fully in God, whatsoever may be desired.

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which God has prepared for his elect, 1 Cor. 2.

3. In seeing God, thou shalt see all things, and know all things which thou wouldest know. Thou shalt behold in God the order of the whole Universe and all truth.

Thou shalt enjoy the highest good, & shalt alwaies possess it, and thou shalt have in it whatsoever is delightful.

Thou shalt be shined upon by the eternal wisdom, and shalt most abundantly tast the sweetness of the divine Peace.

Thou shalt be wholly absorpt with the love of thy

thy Creator, and shalt be transformed into him, and shalt alwaies embrace him according to thy desire, and shalt be perfectly united unto him.

Thou shalt see the bright & ever quiet Trinity, and thou shalt know how the Son is begotten by the Father, and how the Holy Ghost proceeds from the Father and the Son; and how the Father loves the Son, and the Son the Father, and both the Holy Ghost. Also how the Father and the Son and the Holy Ghost are One G O D.

Then thou shalt most perfectly praise God, and
without

without any Irksomness
or Labour. Thou shalt
praise him with all the
Blessed for ever and ever.

Now thou shalt never
displease him more, but
shalt please him in all
things.

4. Thou shalt see the
excellency, and beauty of
the humanity of the Son
of God, Jesus Christ.
O ! how wilt thou re-
joyce, beholding the
Amiable Jesus exalted,
and Glorious in his
Kingdom ! Who once
in the world was for
thy sake poor, despised,
and afflicted.

Thou shalt also see
with ineffable joy, the
Beauty

Beauty and Glory of
the most Sweet Mother
of God the Virgin *Ma-*
ry.

Thou shalt behold all
the Orders of the An-
gelical Spirits, and how
thousands of thousands
Minister to their Crea-
tor, and that the Soul-
diers of God are num-
berless.

Thou shalt know most
perfectly all the Citi-
zens of Heaven; thou
shalt know their invio-
lable peace, their most
fervent Charity, their
most Pleasant Society,
their unshaken security,
their Inenarrable Beau-
ty, Splendor, and Glo-
ry.

ry. And all the Blessed are illustrious and glorious Princes and Kings.

Thou shalt have most familiar, and perpetual society with Christ, and his most Lovely, and most Gracious Mother *Mary*, and with all the Blessed.

Assuredly all the joys of the world Compared with the least joy of Heaven are meer bitterness. The vast Ocean does not so much exceed in quantity one single drop of water, as the least pleasure of the Blessed does exceed all the delight and pleasure

sure, that ever was in the world.

And the joys of Heaven shall never be ended, nor ever be diminished : *Nor be interrupted for one single moment for all eternity.*

5. Besides, when thy Soul in the Resurrection shall have received thy glorious body, what joy shall it thence receive ? For thy very body shall be most splendid, and much more bright than the Sun : it shall be most sound, most firm, most beautiful, most pure, odoriferous, incorruptible, impassible, most subtil, and very agil.
Whence

Whence thy soul with its glorified body, can be wheresoever it will, in a very short space of time : nothing can hinder it, nothing put a stop or impediment unto it.

Thou shalt also (after the Resurrection) conceive exceeding great Joy from the happy renovation of this visible World : which shall be of a far more elegant form than now it is.

For whatsoever is now in the World unclean, whatsoever is obscure and shady in the Earth, whatsoever is cold in the Waters, and whatsoever has

has power of burning in the Fire, all that shall go down into Hell.

The Sun, and Moon, and Starres, shall be seven times more bright than they are now. Henceforth there shall be no Clouds, nor Hail, nor Rain, nor Winds, nor Lightning, nor Thunder. Night shall cease to be, a perpetual Day and Clarity succeeding, as well on Earth, as in the Heavens. The Air shall have more light than it has now; the Water shall be purer than it is now. The Earth shall be fair as Gold, and pellucid as Crystal,

Cryſtal , and plain as
the palm of your hand.

6. Such things God
has prepared for thoſe
who love him. O how un-
happy are they, who for
the moſt baſe pleaſures,
delights, and vanities of
this World , deprive
themſelves of ſo great
joyes !

But thou who readeſt
theſe things, aſpire and
make haſte to that ne-
ver-fading Glory.

Deſteſt and fly all Sin,
as much as thou canſt :
contemn all tranſitory
things, love God, love
all Men, and ſpend the
time profitably which is
allotted thee.

The

The Conclusion.

Admonitions concerning the Practice of these Meditations.

1. **H**E who exercises himself in the foregoing Meditations, may, nay, ought in some of them, to wit, in those which are more fruitful, stay more than three daies: especially during the first Exercise, which Exercise precedes the repetition of the same Meditations.

2. It will be profitable,

table, when he is to begin any Exercise our Meditation, that he read first the last division of the same Meditation, for in it commonly are put some things conducing to the right and profitable performance of the same Meditation.

3. If, whilst he is exercising himself he be overcharged with sleep; let him rise, and standing or walking continue the Exercise. He must diligently weigh with himself all the points and members of the Divisions, and freely stay in them.

4. Moreover, when he shall

shall perceive himself to be solicited or allured to follow his vitious passions, Concupiscences, and inclinations, if holy love do not restrain him from evil, he must forthwith call to mind death, judgment, and hell, that at least profitable fear may restrain him.

5. He must very Carefully contain and bridle his tongue and senses : for otherwise he will never make any progress in true vertues.

6. That he may more speedily attain to a contempt of himself, and true humility, (without
E which

which no Vertue is of any value) he must very often exercise himself in an attentive and amorous consideration of the greatness of God, and of his Fidelity and Charity towards himself; and on the contrary, in the consideration of his own littleness, and of his unfaithfulness and ingratitude towards God, he shall say to God these, or such like things.

O Lord who art thou? and who am I? Thou art the Lord of highest majesty, nobility, and dignity; Thou art the Creator of Heaven and Earth; Thou art the Immense God, the Omnipotent

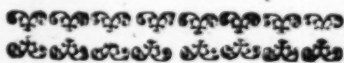
potent God. But I am a most vile worme: I am unworthy, whom the Earth should sustain; I am nothing, I can do nothing. Thou hast been ever most faithful to me, loving me most purely, and bestowing upon me innumerable benefits; but I, alas! have been most unfaithful, and too ungrateful to thee, and am so still. He must perform the foresaid exercise purely to the honour of God. He must in his heart prefer every man, how wicked soever, before himself, and deem him better than himself.

7. He must accustom himself, frequently to re-

E 2 call

call and elevate his mind to God ; and he must do this even amidst conversation, and when he is exercised in external works; least his mind wandering and forgetful of his purpose, and too estranged from God, lose its inward purity, and ancient grace. He must piously attend the amiable presence of God, knowing that he alwaies beholds all his thoughts, words, and actions. He must aspire after the spouse of his soul Jesus Christ, and maintain sweet colloquies of love with him. By this means he shall both pass this
life

life with pleasure, and after the death of the body, he shall come to eternal joyes of immortal life. *Amen.*



*A short Commemoration
of the Life of Christ,
divided into Articles.*

Article I.

THe sweet JESUS,
the Son of the living God, the most high God, the Creator of Heaven and Earth; for the exceeding Charity

E 3 where-

wherewith he loved me, would be conceived by the Holy Ghost and incarnate, in the most chaste womb of the Blessed Virgin *Mary*; in which also he dwelt nine months. My God emptied himself, and taking the form of a servant, was made my Brother; that he might reduce me to his Heavenly Kingdom. O Ineffable Piety and inestimable Favor! what shall I return to my Lord? I offer and resign my self wholly to his good pleasure. To him be praise, honour, and glory, for ever and ever. *Amen.*

Article

Article II.

THe sweet JESUS,
the King of glory,
the cause of my salvati-
on, was born a Tender
Infant in a poor stable,
winter sharply raging.
He was wrapp'd in clouts.
He was reposed in the
Crib of Beasts. He lay
upon hay and straw. He
was suckled by the breasts
of a poor mother. The
Son of God endured so
great Poverty for my
sake. To him be praise,
honour, and glory, for
ever. *Amen.*

Article III.

The sweet JESUS was
circumcised on the
eighth day from his
E 4 Birth,

Birth, his Mother sadly
condoling with him. He
was circumcised, and
shed his most pure Blood
for me a most vile wretch,
and he would be called
Jesus (that is a Saviour)
for my comfort. Then
he was revealed to the
Gentiles, when the Sa-
ges guided by a star to
Bethlehem to adore the
little Infant, and with
joy and reverence offered
to him gifts, gold, frank-
incense, and myrrhe.
To him be praise, ho-
nour, and glory for ever.
Amen.

Article IV.

THe sweet JESUS
was presented in the
Temple,

Temple, and was redeemed with the sacrifice of the poor. He fled into *Ægypt*, and there endured the incommodities of Poverty with *Mary* and *Joseph*. He was subject and obedient to the same *Mary* and *Joseph*. In his sacred Infancy, Childhood, and Youth, he suffered very many necessities and tribulations for my salvation. To him be praise, honour, & glory for ever. *Amen.*

Article V.

THe sweet JESUS when he was thirty years old, humbly received Baptism from his servant *John*. He

E 5 fasted

fasted forty daies and forty nights, dwelling with the Beasts in the desert. The maker of the World, the King of Angels, the Omnipotent God did not disdain to be tempted by the Devil, for my sake. To him be praise, honor, and glory for ever. *Amen.*

Article VI.

THe sweet J E S U S was wearied with journeys, watchings, and labours for my salvation. He preached, wrought miracles, bestowed favours. He suffered hunger and thirst, cold and heat. He endured with a most meek heart three
and

and thirty years, innumerable grievances, and innumerable persecutions, and at length came to Jerusalem, that he might dy for me. To him be praise, honour, & glory for ever. *Amen.*

Article VII.

THe sweet JESUS, the King of Kings, and Lord of the highest majesty, girt about him a linnen cloath, and powred water into a Basin, and kneeling down, humbly washed the feet of his Disciples, and wiped them with a towell. O what an example did my Lord God give

give me? To him be
praise, honor, and glory
for ever. *Amen.*

Article VIII.

THe sweet JESUS,
out of the immense
Love with which he most
tenderly loves us, institu-
ted the venerable Sacra-
ment of the Eucharist,
by a stupendious libera-
lity, and a most sweet
charity, giving and lea-
ving to us himself in it.
To him be praise, honor,
and glory for ever. *Amen.*

Article IX.

THe sweet JESUS
coming into the Gar-
den of *Olivet*, he began to
fear, and to be sad: so
that he said, My Soul is
sad

fad even unto death ; he humbly bended his knees upon the ground, and falling upon his face, he prayed to his Father three times ; for my sake being excessively afflicted, he most fully resign'd himself to his Father, saying : *Father, not my will, but thine be done.* Out of the vehemency of the anguishes with which his most meek heart was oppressed, he swet Blood all over his Body, so that the drops ran down upon the earth. To him be praise, honor, and glory for ever. *Amen.*

Article X.

THe sweet JESUS burning with an earnest desire of redeeming me, and suffering for me, went out to meet his Enemies, and most courteously spoke to them. He refused not to receive a kiss from the traytor *Judas*, and ignominiously to be apprehended and bound (as a thief) by wicked men, that I might be absolved from the Bonds of my Sins. To him be Praise, Honor, and Glory for ever. *Amen.*

Article XI.

THe sweet JESUS
(bound as a Malefactor)

factor) was led with disgrace to the house of *Annas*, and thence to the house of *Caiphas* the high Priest. My gracious and sweet Lord was dragg'd, pushed on, beaten, and blasphem'd, by the Ministers of the Devil; but he bore all those grievous and unworthy things most patiently, for the love of me. To him be Praise, Honor, and Glory for ever. *Amen.*

Article XII.

THe sweet JESUS, Lord of Lords, endured most modestly for my Salvation a reproachful and cruel box on the ear, most unjustly given by

by a servant of the High Priest. And how shall not I hereafter in return for his Love, patiently endure the affronts that are done me. I beg, I wish, I desire to be strengthened and confirmed by his Grace. To him be praise, honor, and glory for ever. *Amen.*

Article XIII.

THe sweet JESUS was falsely accused in the house of *Caiphas*; he was unjustly condemned; He was foully spit upon, and received horrible blows and buffets; he was scornfully blindfolded, the wicked smiting him, and in scorn saying,

saying, *Prophecy unto us,
O Christ, who it was that
struck thee.* Ah ! that
royal and amiable face
of his, for me was des-
iled with filthy spittle ;
the most meek Lamb in
the mean while did not
complain : but teaching
us Patience, he was dumb
and opened not his
mouth ; he bore in si-
lence for my sake revil-
ings, contumelies, re-
proaches, and all sorts of
injuries. O how ill, and
how unworthily was he
handled that night ! To
him be praise, honor,
and glory for ever. *Amen.*

Ar:

Article XIV.

THe sweet JESUS,
the Holy of Holys,
and King of Angels, de-
filed with spittle, and
bound, in the morning
was led to *Pilate*, and
stood before him with a
loving countenance, and
his eyes down. And
when he was falsely ac-
cus'd by the Jewes, he
humbly held his peace,
answering nothing. To
him be praise, honor, and
glory for ever. *Amen.*

Article XV.

THe sweet JESUS
(bound as a Thief)
was sent from *Pilate* to
Herod; who seeing him
silent to his own idle
questions

questions, and to the false accusations of the Jewes, he despised him, and clothed him in a white and ridiculous Coat as a Fool, and so sent him back to *Pilate*. The amiable Lord, at the pleasure of his Enemies, went backward and forward without contradiction, permitting them to do with him whatsoever they would. O how humble was the Obedience and Patience of the Eternal King! To him be praise, honor, and glory for ever. *Amen.*

Article XVI.

THe sweet JESUS
was ignominiously
stript

stript in the Pretors Hall;
 he was inhumanly tyed
 to a Pillar; he was most
 cruelly torn with whips
 for me; his delicate and
 Virginal Flesh was all
 deformed with blewness
 and wounds: and out of
 it ran down on all sides
 upon the ground streams
 of precious Blood. O
 sharp dolours! O sad
 spectacle! Indeed he
 was wounded for my ini-
 quities, he was bruised
 for my sins: and by his
 wounds I was healed. To
 him be praise, honor, and
 glory for ever. *Amen.*

Article XVII.

THe sweet JESUS
 for his greater ig-
 nomy

nominy, was clothed with a Purple Cloak; a Crown of Thorns was pressed upon his venerable head: and so his head being grievously wounded, most pure Blood abundantly flowed down upon his face and neck. A Reed was put into his hand: and he was scoffingly saluted and adored by the wicked, deriding him, and saying, *Hail King of the Jewes*; he was smitten with a Reed: he was spit upon, and received cruel buffets for my sake. To him be praise, honor, and glory for ever. *Amen.*

Article XVIII.

THe sweet JESUS was brought forth by *Pilate*, and shown to the furious Jewes, wearing a Crown of Thorns and a Purple Vestment. But they ask'd with loud clamours, that he might be crucified. His head surrounded with thorns, his face stained with blood and defiled with spittle, his body cut with whips, his humble and pleasant Aspect did not move them to pittie: I pray God they may move me to a most inward Compassion, and ardent Love of him. To him be praise, honor, and glory for ever. *Amen.* Ar:

Article XIX.

THe sweet JESUS was condemned to dye, by *Pilate*, and delivered up to the will of the Jewes. Wherefore they forthwith laid hands on him, and loaded with the Beam of his Cross, they drew him out of the City. The sweet Lord carrying his Cross on his rent shoulders, was pushed forward, beaten, forced to make haste; the amiable Redeemer made the reproach of men and disdain of the people, humbly went forwards to the place of *Calvary*. O how much did the weight of his Cross load and afflict

flit him, but more the weight of my sins ! But he for my salvations sake willingly bore all Labour, and Dolor, and all Confusion. To him be praise, honor, and glory for ever. *Amen.*

Article XX.

THe sweet JESUS being come weary and out of breath to Mount *Calvary*, he refused not to taste Wine mixed with Myrrhe and Gall, which was offered unto him, that by this bitter drink he might expiate the faults which I have contracted by eating and drinking intemperately. O what a kind of refecti-

on was that of my Lord !
To him be praise, honor,
and glory for ever. *Amen.*

Article XXI.

THe sweet JESUS
was disgracefully
stript upon Mount Cal-
vary : and by the pulling
off of his Clothes his
wounds were renewed ;
the mild and innocent
Lamb of God was unmer-
cifully stretched out upon
the Cross by cruel men ;
his delicate hands and
undefiled feet were cruel-
ly bored through with
bloody Nails ; the joynts
of his most holy Mem-
bers were miserably loo-
sed. Purple Blood abun-
dantly flowed out of his

F sacred

sacred wounds, as out of
so many Fountains. O
how hard a bed had the
Spouse of my soul, ex-
tended on his Cross, and
nailed to it for my sake.
To him be praise, honor,
and glory for ever. *Amen.*

Article XXII.

THe sweet JESUS
hanging naked upon
the ignominious Gibbet
of his Cross, in the mid-
dle, betwixt two Thieves,
with his hands and feet
transfixed, powred out
most precious Blood, and
suffered most bitter do-
lours for my sake; he
was scoffed at; he was
reviled with Blasphe-
mies: but in the mean
time

time he prayed for those who blasphemed him; he prayed for his Crucifiers, saying, *Father, forgive them, for they know not what they do.* To him be praise, honor, and glory for ever. *Amen.*

Article XXIII.

THe sweet JESUS hanging upon the Cross, despised and wounded, graciously promised Paradise to the penitent Thief; he tenderly compassionated his Virgin-Mother, standing by the Cross transpierced with the sword of grief, and commended her to his Disciple St. John; and to the same St. John,

and to us all, he gave her to be a Mother. To him be praise, honor, and glory for ever. *Amen.*

Article XXIV.

• **T**He sweet JESUS, when he had for me endured immense torments, for three hours, upon the Cross, and his sacred blood being poured out, was most vehemently a thirst : he had Vinegar given him to drink ; which having tasted, he, the Author of Life to all things, commending himself to his Father, and bowing his venerable head, gave up the Ghost. To him be praise, honour, and glory for ever. *Amen.* Ar:

Article XXV.

THe sweet JESUS,
 as soon as he was
 dead upon the Cross,
 forthwith descended ac-
 cording to his soul, out
 of exceeding Charity in-
 to Hell, and delivered
 the Fathers detained in
Lymbus; for they at the
 coming of his soul, in-
 stantly were filled with
 the Light of Glory, and
 saw the most Blessed Tri-
 nity, saw clearly the Di-
 vine Essence. And this
 was that spiritual Para-
 dise of which our Lord
 said to the Thief, *To day*
thou shalt be with me in
Paradise. To him be
 praise, honour, and glo-
 ry,

ry for ever. *Amen.*

Article XXVI.

THe sweet JESUS,
the good shepherd,
laid down his life for his
sheep. And the right side
of his dead body was ope-
ned with a Spear, whence
did flow forth to us blood
and water; his amorous
heart was wounded for
me. O may this most
sweet heart, this pleasant
treasury of happiness, be
salvation and comfort to
me in my death: that
after death I may be uni-
ted to Jesus, and contem-
plate him for all Eternity.
To him be praise, honour
and glory for ever. *Amen.*

Ar.

Article XXVII.

THe sweet JESUS dyed for me, whose immaculate body, when it was taken down from the Cross, his most blessed Mother received it into her Lap, kist it, and wept over it ; then *Joseph* and *Nicodemus* wrapped it in a clean winding sheet, and laid it in a Sepulchre ; so that Jesus the immarcessible Flower of humane dignity, was buried for me. To him be praise, honour, and glory for ever. *Amen.*

Article XXVIII.

THe sweet JESUS coming the third day victorious out of his closed

and sealed Sepulchre, by a noble triumph; arose from the dead: and the clarity of his most pleasant countenance being restored, he first exhilarated with a new joy his most dear Mother the Virgin *Mary*, then *Mary Magdalen*, and his other friends. To him be praise, honour, and glory for ever. *Amen.*

Article XXIX.

THe sweet JESUS, on the Fourtieth day after his Resurrection, in the presence of his Disciples, filled with ineffable joy, gloriously ascended into Heaven: and afterwards sent them the Holy

Holy Ghost. He sits in Heaven at the right hand of his Father ; and thence is to come in Majesty to Judge the living and the dead. To him be praise, honour, and glory for ever. *Amen.*



*Thirteen short Precepts,
necessary for one who
aspires to a perfect
Life.*

Precept I.

FOR the love of Jesus Christ, who suffered very sharp things for thy sake, renounce the pleasures of thy senses. When thou hast a mind, and de-
F 5 fires

fires to see, hear, smell, taste, touch, or speak any thing, remember that thou must not obey thy sensuality inciting of thee, but Reason and God speaking in thee. Yea, even be ready to want spiritual delights, according to Gods good pleasure and ordination. And when thou art recreated with inward comfort and sweetness, have a care thou do not rest in it, nor abuse it to thy own proper pleasure.

Precept I I.

Keepe very diligently thy sight, hearing, and tongue, that they do not decline to unlawful, vain,

vain, and unprofitable things. It behoves thee to be vigilant and very wary in thy speech, that thou speak not more words, nor otherwise than is convenient. Let thy speech be succinct, plain, and quiet. Carefully rule and contain in good order all the Parts of thy Body. Avoid immoderate Laughter, and all lightness of behaviour.

Precept III.

DO not adhere to any Creature by inordinate affection, but dye to all perishable things, and keep thy heart free from them: for in such a death, and in such a liber-

liberty does lye hid the most true and most pleasant life.

Precept I V.

BY an entire abnegation of thy self and resignation, diligently destroy in thee vitious passions and affections, and thy own will and self-seeking. But love *dearly* and only the Divine will, and ever wish it, and submit thy self wholly unto it; so that, whatsoever God wills, do thou also will. Every where seek rather the praise and honour of God than thy own profit.

Precept V.

IN all things which happen, wisely regard the providence of God, and securely commit thy self and all thy concerns to the Almighty; knowing that he has care of thee. Receive as from the hand of God, every adversity and tribulation (whether internal or external;) believing for certain that he has sent it for thy profit and salvation. 1. Then contentedly endure it to the very last; giving thanks to our Lord, and praising him, by whose permission and order it happened. 2. And thou

thou must not be troubled for injuries that are done thee, nor impatiently complain to men of them. 3. But calling to mind thy own wickedness and ingratitude, think thy self worthy, whom all men should reprehend, chide, contemn, vex, deride, & even trample under their feet. 4. Wherefore art thou anxious, and dejected for the words of men, or for the temptations which thou sufferest? Let men think, and say of thee what they please, let the world rage against thee, let the devil rage against thee, (as much as God per-

permits.) 5. Do thou in the mean time humbly and firmly repose upon the Almighty, and in silence conserve peace of mind. If thou duely weighest, how unworthy and sharp things, Jesus Christ thy Creator and Redeemer has suffered, thou wilt with a ready mind endure all things though never so grievous.

Precept V I.

Depress and put thy self beneath every creature, considering thy own vileness, and thy own proper nothing. If thou thinkest thy self to be any thing, when thou
art

art nothing; if thou foolishly within thy self magnifies thy own works or exercises, thou art indeed very Proud, and stinkest before God. Whatsoever good thou hast, it is Gods, not thine. Take heed therefore, lest thou usurp that to thyself which is Gods, see that thou do not thence foolishly boast, and please thy self, and for that indeed displease God. Judge thy self also unworthy the very least gift of God.

Precept VII.

Willingly do the will,
and follow the
Judgement of another in
those

those things which are lawfull, denying thy own will, and forsaking thy own sentiment. Ever obey most readily; because whatsoever is done by obedience, is very grateful to God: on the contrary, he abhorres whatsoever is done by disobedience.

Precept VIII.

BE content with a few and plain things, after the example of our Lord Jesus, and Holy *Mary* his mother. Do not love vanity in thy apparel, nor luxuriousness in thy diet. And how ungrateful wouldest thou be, if thou shouldest
mur:

murmur for thy meat or drinks being less savory or delicate, when for thy sake Christ drunk gall and vinegar! If even such things as seem necessary are wanting, praise God, confide in him, who cannot forsake his servants, although sometimes he may profitably permit them to be pinched with want.

Precept I X,

Sincerely love all men, as thy brothers and sisters, having stamped upon them the noble Image of God. Shew a loving and gracious countenance, and speak kind words to all, and especially

ally to thy enemies and persecutors, by the sweetness of holy charity healing and extinguishing in thee, all bitterness of heart. Be ready to help and comfort all. Compassionate those that are afflicted, and those that sin. Rejoyce for the virtues of others, as for thy own, and repute the misery of others as thy own; deeming every one to be thy self.

Precept X.

Despise nobody. Banish out of thy heart with great diligence rash judgements, and naughty suspicions. Accustom thy self to think

think well of all, With a simple heart, interpret the sayings and doings of others to the best. Heartily prefer all men before thy self. Believe thy self to be the most ungrateful and vilest of all mankind. Say to thy self, say to God, *I am not worthy the earth should sustain me.* O if thou wert wise, how willingly would'st thou for Gods sake do the most abject works! How cheerfully wouldest thou serve everybody! For even Christ our Lord took the form of a servant, being made man, and washed the feet of his disciples.

P.c-

Precept XI.

STudy to please God,
and not men; and
desire rather to be de-
spised, than to be prais-
ed or honoured.

Precept XII.

HAve pious and holy
thoughts, and eve-
ry where take notice of
the presence of God, en-
tertaining sweet collo-
quies with him, whether
thou feelest or feelest not
devotion. To recollect
thy spirit, and to consi-
der reverently the pre-
sence of God, these words
often repeated may much
help thee; *O Lord thou*
God,

thou art alwaies present
with me, thou dwellest in
the Fund of my Soul.
Amen.

Precept XIII.

WHatsoever is not
God, do not
greatly care for it, nor
deem it much to concern
thee; for so thou wilt be
able by a holy intro-
version with a free mind
vacantly to intend to
God himself. And in-
deed it is the one thing
necessary; which to ob-
tain thou oughtest al-
waies to labour, strive,
and do what is in thy
power; yet so that thou
wholly

wholly despair of thy self and thy own endeavours, and place all thy hope in God alone, in his only Mercy and Goodness, in the Sole Help of his Grace. For without God, thou canst do nothing but Sin.



The Penitent Sinners Confidence in God.

GOD never did despise, nor never will despise a contrite heart: He never did reject, nor ever will reject those who fly to him by true Repentance. If thou doest not cease to rise, he will not cease to receive

ceive thee. Wherefore although thou shouldst fall a hundred times, yea a thousand times; as often as thou fallest, so often rise again with a Holy Hope of Pardon; and rising again, give Thanks to our Lord, that he did not permit thee to fall more grievously, or to ly longer in thy Ruin.

Thou canst not more dishonour God, or do him a greater injury, than if for the multitude, long continuance, or enormity of thy sins thou should'st despair of his Piety, Mercy and Goodness.

Permissu Superiorum.



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